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A

# COMPENDIUM

OF

RELIGIOUS FAITH AND PRACTICE,

DESIGNED

FOR YOUNG PERSONS

OF

*The Society of Friends.*



BY LINDLEY MURRAY.



PHILADELPHIA:

NATHAN KITE—50 NORTH FOURTH STREET.

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1833.



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## INTRODUCTION.



TO imbue the tender minds of youth with the great principles of piety and virtue, with that knowledge which will promote their true happiness, both here and hereafter, is an object of incalculable importance: and more especially so, from their susceptibility to receive impressions, and their aptitude to retain them. Every attempt, therefore, to accomplish so desirable an end, will, doubtless, be received with some degree of attention and indulgence.

The Author of this Compendium, influenced by these considerations, has endeavoured to select for the use of young persons of the Society of Friends, the most important principles of religious faith and practice; to arrange them in a regular and intelligible order; and to express them in language adapted to their capacities. He has also studied to exhibit the

sentiments, and to form the sentences in a manner calculated to make a strong impression on the mind, and to be recollected with facility.

It is not supposed that the learners will fully comprehend all the tenets and positions which, in the present work, are offered for their attention. This is not required nor expected. But, by committing them to memory, listening to occasional explanations, and frequently reflecting upon them as they advance in years and judgment, the truths they contain will gradually appear more intelligible and satisfactory; and, at length, become the established, comfortable, and influential maxims of their lives. These fundamental principles are of too great moment to be suspended till the period of their riper years. Such a delay in communicating them would be imprudent and hazardous. They should be aided by early impression and the influence of habit; and be made to grow with the learners' growth, and to strengthen with their strength.

There are, indeed, some points of Scriptural doctrine, which are above the comprehension of the human intellect. They transcend, though they do not contradict reason: and

our finite understanding in vain attempts to explain them; to lift up that veil which Infinite Wisdom has been pleased to spread over them. These doctrines are subjects for the exercise of our faith, not for employing our reasoning powers to scrutinize and develope them. When we have carefully ascertained them to be of Divine authority, the revelations of our Heavenly Father, we are to receive them devoutly, and humbly rely upon him as the God of truth and wisdom. This faith, this reverential regard to his declarations, is at once soothing and relieving to our minds, and an acceptable homage of finite beings to their supreme, omniscient Lord.—To admit no doctrines as Divine, but such as are level with our own feeble, limited understandings, such only as our reason can fathom and explain, appears to be a very unwarrantable and dangerous sentiment. We cannot be too vigilant against the admission of a principle, which has so evident a tendency to weaken the reverence we owe to our Sovereign lawgiver; to produce, instead of humility, great self-exaltation; and to prepare the mind, by degrees, first for scepticism, and then for infidelity.

Every tenet and position in this work, is

illustrated and confirmed, by appropriate passages taken from the Holy Scriptures: from which it will appear, that the whole is founded upon, and warranted by divine revelation. Many of these passages, besides confirming their respective positions, expand, and render them more perspicuous. Deficiencies are thus supplied, obscurities cleared up, and objections obviated, without loading the memory, in the first instance, with unnecessary additions and explanations. Most of the scriptural illustrations might easily have been carried to a much greater extent. But a few striking passages appear to be better adapted to the memory and comprehension of young persons, and more likely to produce a good effect, than a very copious selection.

Some of the principles could not conveniently be expressed in so concise a manner, as others are. In these instances, it was necessary to extend, in some degree, the explanations, that the subject might be rendered more intelligible than could be done by short, general, and indefinite propositions. Brevity, therefore, in a few of the tenets, has been sacrificed to perspicuity.

The Author supposes that the attainment



of the objects in view, would be facilitated, if the learners were first to read over and commit to memory, all the tenets and positions as they are contained in the larger type; and then to peruse, very attentively, the scriptural illustrations of each principles. After this, the passages from Scripture may all be committed to memory, and repeated with their respective tenets, or positions.

As a very intimate connexion subsists between some parts of the chief doctrines contained in this Compendium, it was found to be difficult, if not impracticable, to avoid every degree of repetition. But as these principles are of prime importance, the author presumes that the harmony and coincidence which prevail among them, will remove all objections from the mind of the reader; and perhaps render the repetitions acceptable to him, and conducive to the design of the work.

Before the conclusion of this introduction, the author wishes to make a short address to the young persons for whom the present work is intended. He feels a sincere desire for their improvement and welfare; and he doubts not that they will receive the expressions of it with correspondent attention and candour.

He hopes too that the address will be found to comport with, and promote the design of the work.

The religious and moral principles, with the confirmations of them from the Holy Scriptures, which are contained in this Compendium, will, if they are attentively perused, and carefully committed to memory, store your minds with many of the most important doctrines and precepts of the christian religion. Should these principles be duly reflected upon, and produce an increased attachment to the sacred writings, they will have a powerful tendency to influence your lives, and to promote your happiness both here and hereafter. But you should ever remember, that sound opinions and religious knowledge are not necessarily connected with virtuous practice; and that they serve only to increase our condemnation, when they do not produce a correspondent temper and conduct.

May it, therefore, be your earnest concern to bring into action your principles and knowledge, and to adorn your profession by a life of purity, piety, and beneficence! May you humbly and devoutly contemplate the blessings which have been bestowed upon you by your

most bountiful benefactor! With a design to make you happy, he has brought you into being, made you spectators of his wonderful works, and surrounded you with more objects of enjoyment than you are able to number: he has, through life, preserved and protected you by his providence from innumerable evils; and he is still about your bed and your path, to guide, defend, and preserve you: and, above all, he has, by the gift of his beloved Son, redeemed you from sin and misery; and, if you are willing and obedient, has prepared for you a state of happiness far surpassing, in nature and duration, all that your present faculties can conceive. These are indeed unfailing sources of gratitude, love, and obedience.

Amidst the manifold blessings of your lives, you are, in an especial manner, to number that of your having been born and educated in a land where the Holy Scriptures in their original purity are known: where the Christian religion prevails; and where many persons, under its holy influence in their various professions, adorn and recommend its doctrines. Besides this privilege, in common with young persons of other religious denominations, you have had the peculiar advantage of



being educated in a society of christians, whose principles teach them great moderation in all their desires and pursuits; whose manners and habits of life preserve them from many evils; and who so highly recommend love towards their fellow-beings, as to disapprove of all wars and fightings, contentions and animosities; and who are particularly careful to guard their members, especially their youth, against those customs, fashions and diversions of the world, which are apt to insnare and corrupt the mind, and dispose it by insensible degrees, to slight, if not to reject the pure self-denying doctrines of the gospel.

Such advantages you cannot too highly value, nor can you be too grateful for them. It is wise and rational to hold them dear, and to feel yourselves most cordially attached to them. But you are never to forget, that you and your fellow-christians are children of the same heavenly Father; that he desires their happiness as well as yours; and that he has afforded them the same gospel, and the same spirit of light and life, which he has granted to you; and will finally give both them and you, if faithful, an eternal inheritance together.

What powerful motives are these for brotherly love, for charitable and liberal sentiments towards persons who, in some points of doctrine or practice, may, conscientiously, differ from you! Encourage these sentiments, and carefully avoid all censorious judgments, and every feeling which may tend to alienate you from your brethren. Whilst you entertain a strict, undeviating regard and attachment to your own principles of religion, cherish in your breasts a generous love and liberality towards all your fellow-christians.—With the household of faith you are, indeed, peculiarly connected in the bonds of love and beneficence; but your charity and candour are not to be confined to them. Every man is your brother, and is entitled to your regard, to your favourable sentiments, and desires for his welfare; and also to your exertions to promote it, as far as your situation, your circumstances and his, may render them proper and requisite.

You will find it of great importance, not only to adopt sound principles, and just views of the state of man, but to adhere to them with unshaken constancy and resolution.—Though a religious life secures the sweetest and most rational enjoyments, yet the world

will hold out to you its promises and temptations; and its votaries will be ready to second and recommend its blandishments. But if, from the ardour and inexperience of youth, you should be induced to listen to their suggestions, and indulge yourselves in unwarrantable gratifications, you will indeed have reason to repent the experiment. The world will, sooner or later, be found to be a hard master. It will require great sacrifices for inconsiderable pleasure: peace of mind, conscious innocence, divine approbation, and the most animating hopes must all be resigned to it; and habits of folly and mortifying disappointments, remorse and gloomy prospects, will be, more or less, superinduced.—Let the danger of being thus estranged from the paths of virtue, and of never returning to them, and the sad consequences of such a state, operate powerfully on your minds, and lead you to view every approach towards it, with caution and serious apprehension.

In your progress through life, you are ever to bear in mind, that though “Wisdom’s ways are ways of pleasantness, and all her paths are peace,” yet that this is the scene of trial, not of full reward; that here you are to be exercised and refined, and made fit for a bet-

ter world ; for the society of holy, happy, and benevolent spirits. The cross is therefore to precede your crown. But under every probation and affliction, with which infinite wisdom may be pleased to exercise you, for this gracious purpose, there will be no ground for discouragement. You will always be under the care and regard of your heavenly Father : and if you continue to trust in him, to wait upon and pray to him, he will assuredly not forsake you. You will never repent having devoted yourselves to his service ; and you will still find that, in the paths of virtue, there are consolations and enjoyments, transcending all your sorrows ; far superior to every thing which the world can give, and so stable that nothing in it can take them away. In the peace of a good conscience, the approbation of Heaven, and the well-founded hope, that an unspeakably glorious inheritance is reserved for you hereafter, you will be comforted and animated ; you will feel the happy choice you have made, and will, at times, go on your way rejoicing.—That you may be truly wise and good, and happy both here and hereafter, is the desire of your sincere friend,

THE AUTHOR.





THE Author of this Compendium is persuaded that it contains nothing but what is consistent with the principles of the Society of which he is a member. But as the nature and design of the work do not admit of its comprehending all the peculiar doctrines of the Society, nor of explaining with much particularity, those of which it does treat; he thinks it may be proper, though perhaps unnecessary, to state, that himself, and not the Society of Friends, is accountable for the tenets and positions, as well as the mode of treating them, which are exhibited in this work.





# A COMPENDIUM, &c.



## CHAPTER I.

### ARTICLES OF FAITH; OR, WHAT WE ARE TO BELIEVE.

#### SECTION I.

#### *The being and attributes of God.*

1. There is but one living and true God, the maker and preserver of all things, the source of happiness, and of every thing that is good.

Proofs and Illustrations from the Holy Scriptures.

Hear, O Israel! the Lord our God is one Lord. Deut. vi. 4.

Thou hast created all things; and for thy pleasure they are, and were created. Rev. iv. 11.

O Lord, thou preservest man and beast. Psalm xxxvi. 6.

In him we live, and move, and have our being. Acts, xvii. 28.

In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Psalm xvi. 11.

Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights. James, i. 17.

2. This great Being has always existed, and he will exist for ever, and his nature is unchangeable.

#### Proofs and Illustrations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalm xc. 2.

One day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter, iii. 8.

I am the Lord, I change not. Malachi, iii. 6.

With him there is no variableness, neither shadow of turning. James, i. 17.

3. He is all powerful and glorious; he is every where present; he knows every

thing, and perceives our very thoughts and desires.

Proofs and Illustrations.

Thine is the kingdom, and the power, and the glory, forever. Mat. vi. 13.

All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Isaiah, xl. 17.

The eyes of the Lord are in every place, beholding the evil and the good. Proverbs, xv. 3.

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall not he know? Psalm xciv. 9.

The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Psalm cxxxix. 12.

4. He is a God of truth, holiness, and justice.

Proofs and Illustrations.

Just and true are thy ways, thou King of saints. Rev. xv. 3.

My covenant will I not break, nor alter the

thing that is gone out of my lips. Psalm lxxxix. 34.

I am the Lord thy God, the Holy One of Israel, thy Saviour. Isaiah, xliii. 3.

Who is like unto thee, O Lord! glorious in holiness? Exodus, xv. 11.

Shall not the judge of all the earth do right? Gen. xviii. 25.

Justice and judgment are the habitation of thy throne. Psalm lxxxix. 14.

5. He is a God of wisdom, love, and mercy.

Proofs and Illustrations.

O Lord, how manifold are thy works! in wisdom hast thou made them all. Psalm civ. 24.

O the depth of the riches, both of the wisdom and knowledge of God! Rom. xi. 33.

God is love: and he that dwelleth in love dwelleth in God, and God in him. 1 John, iv. 16.

Live in peace; and the God of love and peace shall be with you. 2 Cor. xiii. 11.

Blessed be God; the Father of mercies, and the God of all comfort. 2 Cor. i. 3.

The Lord is good to all; and his tender

mercies are over all his works. Psalm cxlv.  
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6. He is possessed of every perfection and excellence in an infinite degree.

Proofs and Illustrations.

Great is our Lord, and of great power : his understanding is infinite. Psalm cxlvii. 5.

O, the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! Rom. xi. 33.

Canst thou by searching find out God ? Canst thou find out the Almighty to perfection ? It is as high as heaven ; what canst thou do ? deeper than hell ; what canst thou know ? Job, xi. 7.

Behold, the heaven, and heaven of heavens, cannot contain thee. 1 Kings, viii. 27.

7. Though there is but one living and true God, yet in him exists the mysterious union of the Father, the Son, and the Holy Spirit.

Proofs and Illustrations.

In the beginning was the Word, and the



Word was with God, and the Word was God.—And the Word was made flesh, and dwelt among us, full of grace and truth. John, i. 1 and 14.

Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Mat. xxviii. 19.

There is one God and Father of all, who is above all, and through all, and in you all. Ephes. iv. 6.

Christ is over all, God blessed forever. Rom. ix. 5.

Who being in the form of God, thought it not robbery to be equal with God. Philip. ii. 6.

I and my Father are one. John, x. 30.

All things were created by him, (Christ) and for him. Coloss. i. 16.

When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth which proceedeth from the Father, HE shall testify of me. John, xv. 26.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. 1 John, v. 7.

Blessing, and honour, and glory, and power,

be unto Him that sitteth upon the throne, and to the Lamb, for ever and ever. Rev. v. 13.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii. 14.



## SECTION II.

### *The Design of Man's Existence.*

This great and good being created us, that we might glorify, love, and serve him forever; and that we might find our true happiness in these duties.

#### Proofs and Illustrations.

I have created him for my glory. Isaiah, xliii. 7.

Fear God, and give glory to him. Rev. xiv. 7.

Thou hast created all things; and for thy pleasure they are, and were created. Rev. iv. 11.

Ye are not your own. Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.



And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Deut. xxviii. 2.



SECTION III.

*The Fall of Man.*

Adam, the first man, was made perfect and happy: but he did not long obey the will of his gracious Lord and Master. He fell from his holy and happy state; became an impure and miserable being; and all his posterity are involved in the consequences of his transgression.

Proofs and Illustrations.

God created man in his own image; in the image of God created he him. Gen. i. 27.

And God saw every thing that he had made; and behold it was very good. Gen. i. 31.

And unto Adam he said, Because thou hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the

ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. Gen. iii. 17.

Man is born unto trouble, as the sparks fly upward. Job, v. 7.

The children of men are all gone aside ; they are all together become filthy : there is none that doeth good, no, not one. Psalm xiv. 3.

Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. Rom. 5. 12.

We were by nature the children of wrath, even as others. Eph. ii. 3.



#### SECTION IV.

##### *The love and mercy of God to fallen man.*

Our heavenly Father did not leave us to perish in this fallen and miserable condition. He so loved us, that he gave early and gracious promises of a deliverer: and, in due time, sent his dear and only Son, the expected Messiah, to atone for our sins, and to reconcile the world to himself.

## Proofs and Illustrations.

The seed of the woman shall bruise thy head. Gen. iii. 15.

The sceptre shall not depart from Judah—until Shiloh come: and unto him shall the gathering of the people be. Gen. xlix. 10.

Now to Abraham and his seed, were the promises made. He saith—to thy seed, which is Christ. Gal. iii. 16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John, iii. 16.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things. Rom. viii. 32.

God was in Christ reconciling the world, to himself. 2 Cor. v. 19.



## SECTION V.

*Redemption by Jesus Christ.*

## PART THE FIRST.

The Son of God came into this world,

and voluntarily took our nature upon him. He participated of the Divine and the human nature, that he might redeem us from all iniquity, make known to us the will of God, and set us a perfect example of piety and virtue. This compassionate Redeemer, the Lord Jesus Christ, became a sacrifice for the sins of the whole world.

Proofs and Illustrations.

God was manifest in the flesh, believed on in the world, received up into glory. 1 Tim. iii. 16.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John, xvi. 28.

The Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Gal. i. 4.

The law was given by Moses, but grace and truth came by Jesus Christ. John, i. 17.

Him shall ye hear in all things, whatsoever he shall say unto you. Acts, iii. 22.

Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Peter, ii. 21.

I have given you an example, that ye should do as I have done to you. John, xiii. 15.

Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. 1 Peter, ii. 24.

And he is the propitiation for our sins; and not for ours only, but for the sins of the whole world. 1 John, ii. 2.

*Redemption by Jesus Christ.*

PART THE SECOND.

Jesus Christ is the great Head of the universal church. Through him, and for his sake, are all our sins forgiven, all our wants supplied, and all our blessings communicated. He is both willing and able to save, even in their greatest extremity, and to make eternally happy, all who truly repent, who call upon him, and put their trust in him.

Proofs and Illustrations.

Christ is the head of the Church; and he is the Saviour of the body. Ephés. v. 23.

Your sins are forgiven you for his name's sake, 1 John, ii. 12.



God shall supply all your need, according to his riches in glory, by Christ Jesus. Philip. iv. 19.

And Jesus spake unto them, saying, All power is given unto me, in heaven and in earth. Mat. xxviii. 18.

I am the way, and the truth, and the life: no man cometh unto the Father, but by me. John, xiv. 6.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John, viii. 12.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Mat. xi. 28.

Him that cometh to me, I will in no wise cast out. John, vi. 37.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Peter, i. 10.

## SECTION VI.

*The Holy Spirit.*

By the gift of the Holy Spirit, purchased by Jesus Christ for all mankind, we are enlightened and directed; purified, strengthened, and comforted; and, by obedience to this divine monitor, we are led to the performance of all our duties, and prepared for the kingdom of heaven.

## Proofs and Illustrations.

What, know ye not that your body is the temple of the Holy Ghost? 1 Cor. vi. 19.

The manifestation of the Spirit is given to every man, to profit withal. 1 Cor. xii. 7.

If any man have not the Spirit of Christ, he is none of his. Rom. viii. 9.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. John, xiv. 16.

But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things. John, xiv. 26.

Not by works of righteousness which we



have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour. Titus, iii. 5.

As many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14.

The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 16.

Verily, verily, I say unto thee, except a man be born of the Spirit, he cannot enter into the kingdom of God. John, iii. 5.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him! Luke, xi. 13.



#### SECTION VII.

*The ground of man's salvation, in all ages.*

The redemption, by Jesus Christ, and the gift of the Holy Spirit, apply to all ages of the world. The salvation of men

in every period, is derived from this Redeemer, and the operation of this Spirit.

Proofs and Illustrations.

For by him (the Son of God) were all things created, that are in heaven, and that are in earth. Coloss. i. 16.

His grace was given us in Christ Jesus, before the world began. 2 Tim. i. 9.

Jesus Christ, the Lamb slain from the foundation of the world. Rev. xiii. 8.

As in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 22.

They all drank of that spiritual Rock which followed them; and that Rock was Christ. 1 Cor. x. 4.

There is a spirit in man; and the inspiration of the Almighty giveth them understanding. Job, xxxii. 8.

Thou gavest also thy good Spirit to instruct them. Neh. ix. 20.

Take not thy Holy Spirit from me. Psalm li. 11.

I have poured out my Spirit upon the house of Israel, saith the Lord. Ezek. xxxix. 29.

And I will put my Spirit within you, and cause you to walk in my statutes. Ezek. xxxvi. 27.

## SECTION VIII.

*The Holy Scriptures.*

The Old and New Testaments contain the will of God, graciously communicated to us; and designed by him, through the influence of the Holy Spirit, for our instruction, our comfort and support, under all the trials of life.

## Proofs and Illustrations.

Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Rom. xv. 4.

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter, 1. 21.

Then opened he their understanding, that they might understand the Scriptures. Luke, xxiv. 45.

The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 Tim. iii. 15.

## SECTION IX.

*Man is unable to save himself.*

By nature we can do nothing to save and redeem ourselves from sin and misery; it is only by the grace of God, in Jesus Christ, that we can obey him, and be made fit for a future state of purity and happiness.

Proofs and Illustrations.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

We are not sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. 2 Cor. iii. 5.

It is God that worketh in you, both to will and to do of his good pleasure. Phil. ii. 13.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John, xv. 5.

## SECTION X.

*Rewards and punishments after death.*

There will be after death a state of rewards and punishments, a great day of final judgment. They who have true faith, who sincerely repent of their sins, and serve God acceptably, will be happy for ever. They who continued impenitent, and disobedient, will be for ever miserable.

## Proofs and Illustrations.

God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained. Acts, xvii. 31.

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. xii. 14.

God will render to every man according to his deeds. Rom. ii. 6.

When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory.

And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats:



And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—

And these shall go away into everlasting punishment: but the righteous into life eternal. Mat. xxv. 31, 46.



#### SECTION XI.

### *Faith in God, and in Jesus Christ.*

True faith in God, and in the Lord Jesus Christ, not a merely historical, but a vital operative faith, is a purifying, elevating principle, and is essential to our salvation. It has a powerful influence on our thoughts, words, and actions.

#### Proofs and Illustrations.

Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

Without faith it is impossible to please God.  
Heb. xi. 6.

By grace are ye saved, through faith ; and that not of yourselves ; it is the gift of God.  
Ephes. ii. 8.

In Jesus Christ, neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love. Gal. v. 6.

He put no difference between us and them, purifying their hearts by faith. Acts, xv. 9.

This is the victory that overcometh the world, even our faith. 1 John, v. 4.

Ye are the children of God, by faith in Christ Jesus. Gal. iii. 26.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Ephes. vi. 16.



## SECTION XII.

*Works, as well as Faith, are required  
from us.*

Though the merits of Jesus Christ, and a lively faith in him, are the ground of our salvation, yet good works are the genuine

fruits and evidence of true faith, and are our indispensable duties.

Proofs and Illustrations.

As the body without the spirit is dead, so faith without works is dead also. James, ii. 26.

I will show thee my faith by my works. James, ii. 18.

And the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 12.

Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus, ii. 14.

We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.



SECTION XIII.

*Divine Providence.*

The Providence of God watches over every part of his creation. As he knows

the condition of every living creature, he takes care of it, and supplies its wants, in such a way as seems good to himself. The children of men, in all their concerns, are, in a special manner, continually under his notice, protection, and government.

Proofs and Illustrations.

Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Mat. vi. 26.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Mat. x. 29.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Psalm cxxvii. 1.

The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Dan. iv. 17.

A man's heart deviseth his way; but the Lord directeth his steps. Prov. xvi. 9.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. xvi. 33.

## SECTION XIV.

*The Ministry of the Gospel.*

As the influence of the Holy Spirit is essential to the conversion and regeneration of every person, so it is peculiarly necessary to the formation of a true minister of the Gospel. It is both a sufficient, and an indispensable qualification for that important office; which, as it is freely received, should be freely given. This sacred office is bestowed not only on men, but on women also.

## Proofs and Illustrations.

Our sufficiency is of God: who hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. 2 Cor. iii. 6.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified. 2 Peter, iv. 10.



And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power. That your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. ii. 4.

Freely ye have received, freely give. Mat. x. 8.

I have coveted no man's silver, or gold or apparel. Yea, ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. Acts, xx. 33.

And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy. Joel, ii. 28.

And Philip had four daughters, virgins, which did prophesy. Acts, xxi. 9.

Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head. 1 Cor. xi. 5.

There is neither male nor female: for ye are all one in Christ Jesus. Gal. iii. 28.

## SECTION XV.

*Baptism and the Lord's Supper.*

The Baptism of our Lord Jesus Christ, the participation of his body and blood, and the injunction of washing one another's feet, as incumbent upon Christians, appear to be wholly of a spiritual nature, unmixed with any ceremonial or outward observances. But to those who view these subjects differently, our Christian charity is especially due.

## Proofs and Illustrations.

John truly baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence. Acts, i. 5.

By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free; and have all been made to drink into one Spirit. 1 Cor. xii. 13.

As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.

For Christ (says the Apostle Paul) sent me not to baptize, but to preach the Gospel. 1 Cor. i. 17.

There is one Lord, one faith, one baptism. Eph. iv. 5.

He saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus, iii. 5.

I am the living bread which came down from heaven.—My flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. John, vi. 51, 55.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

See the Proofs and Illustrations, under the Eleventh Article of "Duties towards our fellow creatures."



#### SECTION XVI.

### *Man is a Free Agent.*

As we are constituted free agents, accountable creatures, and may accept or refuse the offers of Divine Grace, our condemnation will be of ourselves, and justly our due, if we should unhappily reject the mercy and goodness of God towards us.

Proofs and Illustrations.

If thou doest well, shalt thou not be ac-

cepted? and if thou doest not well, sin lieth at the door. Gen. iv. 7.

Choose you this day whom you will serve:— but as for me and my house, we will serve the Lord. Joshua, xxiv. 15.

Every one of us shall give account of himself to God. Rom. xiv. 12.

And whosoever will, let him take the water of life freely. Rev. xxii. 17.

O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Mat. xxiii. 37.

If thou seek the Lord, he will be found of thee: but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii. 9.

O Israel, thou hast destroyed thyself: but in me is thine help! Hosea, xiii. 9.



#### SECTION XVII.

##### *Reason must submit to Revelation.*

The doctrines of the Holy Scriptures, communicated by a Being of infinite wisdom, are to be devoutly believed by us; though, as might have been expected, our

frail reason may not be able fully to comprehend and explain them all.

Proofs and Illustrations.

As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah, lv. 9.

Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Cor. xiii. 12.

We preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness. 1 Cor. i. 23.

We speak the wisdom of God in a mystery. 1 Cor. ii. 7.

That your faith should not stand in the wisdom of men, but in the power of God. 1 Cor. ii. 5.

Abraham against hope believed in hope—according to that which was spoken. Rom. iv. 18.

Blessed are they that have not seen, and yet have believed. John, xx. 29.



## CHAPTER II.

ARTICLES OF PRACTICE; OR, WHAT WE ARE  
TO DO, OR NOT TO DO.

## SECTION I.

*Duties towards God.*

1. We should cultivate in our minds, awe and veneration towards the great Lord of heaven and earth, a solemn sense of his continual presence, and a fear to offend him.

## Proofs and Illustrations.

Let all the earth fear the Lord : let all the inhabitants of the world stand in awe of him. Psalm xxxiii. 8.

Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?—If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. Psalm cxxxix. 7.

Serve the Lord with fear, and rejoice with trembling. Psalm ii. 11.

2. We should love and trust in God, for his goodness and perfections; be grateful to him for his benefits and mercies to us: and obey him in all things, because he is our Father and Preserver, our Redeemer, and our Sovereign Lord.

Proofs and Illustrations.

Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. iii. 5.

Bless the Lord, O my soul, and forget not all his benefits. Psalm ciii. 2.

O give thanks unto the Lord; for he is good; for his mercy endureth for ever. Psalm cxxxvi. 1.

Fear the Lord, and serve him, in truth, with all your heart: for consider how great things he hath done for you. 1 Sam. xii. 24.

Thou, O Lord! art our Father, our Redeemer: thy name is from everlasting. Isaiah, lxiii. 16.

3. As we are frail, sinful creatures, and encompassed by a host of subtle and pow-

erful enemies, we ought frequently to wait upon God, and fervently to pray to him, through Jesus Christ, for the pardon of our sins; and for the communications of his grace, to strengthen and defend, to comfort, purify, and animate us; and to conduct us safely to the end of our lives.

Proofs and Illustrations.

Wait on the Lord, and he shall save thee.  
Prov. xx. 22.

They that wait upon the Lord shall renew their strength. Isaiah, xl. 31.

Watch and pray, that ye enter not into temptation. Mat. xxvi. 41.

Evening and morning, and at noon, will I pray. Psalm lv. 17.

Men ought always to pray, and not to faint.  
Luke, xviii. 1.

I will that men pray every where, lifting up holy hands. 1 Tim. ii. 8.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke, xi. 9.

If ye shall ask any thing, in my name, I will do it. John, xiv. 14.

Give us day by day our daily bread—and

forgive us our sins—and lead us not into temptation—but deliver us from evil. Luke, xi. 3.

Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Peter, v. 8.

4. The true worship of God is inward and spiritual. This worship is required of us, not only in private, but in public also. It is incumbent upon us to be very diligent and regular in the attendance of our meetings for that solemn purpose ; that we may openly acknowledge the Almighty as our Sovereign and Disposer, reverently wait for his holy influence on our hearts, and for a renewed extension of his mercy, love, and gracious preservation. In the due performance of this great duty, our minds will, at times, be silently engaged in prayer, in thanksgivings, and in praises, to the Fountain of all our blessings.

#### Proofs and Illustrations.

God is a spirit : and they that worship him, must worship him in spirit and in truth. John, iv. 24.

Worship the Lord in the beauty of holiness.  
Psalm xxix. 2.

Truly my soul waiteth upon God: from him cometh my salvation. Psalm lxii. 1.

How amiable are thy tabernacles, O Lord of hosts!—A day in thy courts is better than a thousand. Psalm lxxxiv. 1, 10.

Let us not forsake the assembling of ourselves together, as the manner of some is. Heb. x. 25.

Where two or three are gathered together in my name, there am I in the midst of them. Mat. xviii. 20.

I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

Be silent, O all flesh, before the Lord. Zech. ii. 13.

Be still, and know that I am God. Psalm xlvi. 10.

The Lord is in his holy temple: let all the earth keep silence before him. Hab. ii. 20.

5. Though the public worship of God, in spirit and in truth, is acceptably performed in silence, yet it is not confined to



this state. It is, at times, cherished and promoted by his ministers, when, being under the influence of the Holy Spirit, they are publicly engaged in exhortation, prayer, thanksgiving, or praise.

Proofs and Illustrations.

Let men exalt the Lord also in the congregation of the people, and praise him in the assembly of the elders. Psalm cvii. 32.

And on the sabbath, we went out of the city, by a river side, where prayer was wont to be made. Acts, xvi. 13.

And it came to pass that a whole year they assembled themselves with the church, and taught much people. Acts, xi. 26.

And he gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers: for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ. Eph. iv. 11.

6. In all our trials, disappointments, and afflictions, in the most adverse and affecting conditions of life, we are to be patient, and resigned to the will of God; who sees our situation, who knows what is good for

us, and who will assuredly reward our patience and resignation.

Proofs and Illustrations.

In your patience possess ye your souls.  
Luke, xxi. 19.

Let us run with patience the race that is set before us. Heb. xii. 1.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job, i. 21.

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. Hab. iii. 17.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Isaiah, xlix. 15.

7. We ought not to distrust the goodness and mercy of God to us. The truly humble and penitent believers in Jesus Christ, who earnestly endeavour to keep his commands,

however great and numerous their transgressions may have been, and however deeply affecting to their minds, have a solid ground to trust in the Lord, for his full and free pardon and acceptance.

Proofs and Illustrations.

I have trusted in thy mercy ; my heart shall rejoice in thy salvation. Psalm xiii. 5.

I trust in the mercy of God for ever and ever. Psalm lii. 8.

Though he slay me yet will I trust in him. Job, xiii, 15.

Come now and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. Isaiah, i. 18.

Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Isaiah, lv. 7.

Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Psalm lxxxvi. 5.

The sacrifices of God are a broken spirit :

a broken and contrite heart, O God! thou wilt not despise. Psalm li. 17.

The Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. Lam. iii. 31.

As a father pitieth his children, so the Lord pitieth them that fear him. For he knows our frame; he remembereth that we are dust. Psalm ciii. 13.

I will heal their backslidings; I will love them freely. Hosea, xiv. 4.

Come unto me all ye that labour and are heavy laden, and I will give you rest. Mat. xi. 28.

Him that cometh to me, I will in no wise cast out. John, vi. 37.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John, i. 9.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Likewise I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth. Luke, xv. 10.

See also the Parable of the Prodigal Son. Luke, xv. 11 to 27.

## SECTION II.

*Duties towards our fellow-creatures.*

1. We should honour our parents.—To them who have so tenderly loved us, and suffered so much for us, we ought to be dutiful and affectionate; and we should be ever ready to assist and comfort them.

## Proofs and Illustrations.

Honour thy father and thy mother; that it may be well with thee, and thou mayest live long on the earth. Ephes. vi. 2.

Children, obey your parents in all things: for this is well pleasing to the Lord. Colos. iii. 20.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother. Prov. x. 1.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8.

If any widow have children or nephews, let them learn first to show piety at home,



and to requite their parents : for that is good and acceptable before God. 1 Tim. v. 4.

2. We ought to honour the government, to respect those that are put in authority under it, and to obey the laws of our country, when they do not oppose the law of God. For the protection and privileges we enjoy, we are bound to be grateful and peaceable subjects.

Proofs and Illustrations.

Love the brotherhood. Fear God. Honour the king. 1 Peter, ii. 17.

Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's. Matt. xxii. 21.

Submit yourselves to every ordinance of man, for the Lord's sake : whether it be to the king as supreme ; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. 1 Peter, ii. 13.

But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. Acts, iv. 19.

3. We should cultivate a sincere love for others. We should be kind and gentle, and disposed to do good to all persons; especially to our brethren and sisters, our relations, and all those with whom we are peculiarly connected.

Proofs and Illustrations.

Let us love one another; for love is of God. 1 John, iv. 7.

By this shall all men know that ye are my disciples, if ye have love one to another. John, xiii. 35.

Be kindly affectioned one to another, with brotherly love. Rom. xii. 10.

Love as brethren, be pitiful, be courteous. 1 Peter, iii. 8,

Behold, how good and how pleasant it is for brethren to dwell together in unity! Psalm cxxxiii. 1.

As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

4. As it is our duty cordially to love our fellow-creatures, and to promote their welfare, we are, consequently, bound to

avoid all wars and fightings, which are so inconsistent with the principle of love.

Proofs and Illustrations.

From whence come wars and fightings among you? come they not hence, even of your lusts? James, iv. 1.

But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them who despitefully use you, and persecute you. Mat. v. 44.

If thine enemy hunger, feed him; if he thirst, give him drink. Rom. xii. 20.

But I say unto you, that ye resist not evil. Mat. v. 39.

5. Since we are frail, erring creatures, and desire to be forgiven the offences we commit, we ought to be ready to forgive those who commit offences against us.

Proofs and Illustrations.

If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mat. vi. 14.

Be ye tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Ephes. iv. 32.

6. We are bound to do justice to all persons, to defraud no one, and to be upright in all our dealings and intercourse with others.

Proofs and Illustrations.

To do justice and judgment is more acceptable to the Lord than sacrifice. Prov. xxi. 3.

Render unto all their dues. Rom. xiii. 7.

Thou shalt not defraud thy neighbour. Lev. xix. 13.

He that walketh uprightly, walketh surely. Prov. x. 9.

With the same measure that ye mete withal, it shall be measured to you again. Luke, vi. 38.

7. We should have a great reverence for truth, and detest falsehood and dissimulation. Tale-bearing and detraction are also to be carefully avoided.

Proofs and Illustrations.

Ye shall not deal falsely, neither lie one to another. Lev. xix. 11.

I have not sat with vain persons, neither will I go in with dissemblers. Psalm xxvi. 4.

Keep thy tongue from evil, and thy lips from speaking guile. Psalm xxxiv. 13.

Lord, who shall abide in thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbour. Psalm xv. 1.

8. As Christians, we are forbidden to swear, or attest the truth of our assertions by an oath.

Proofs and Illustrations.

Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all. Mat. v. 33.

Above all things, my brethren, swear not; neither by heaven, nor by the earth, nor by any other oath. James, v. 12.

9. The poor and afflicted have a claim to our sympathy and assistance, according to their wants and our ability to relieve them.



## Proofs and Illustrations.

Comfort the feeble minded, support the weak, be patient toward all men. 1 Thes. v. 14.

Show mercy and compassion every man to his brother. Zech. vii. 9.

Remember them that are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body. Heb. xiii. 3.

Give alms of such things as ye have. Luke, xi. 41.

Blessed is he that considereth the poor: the Lord shall deliver him in time of trouble. Psalm xli. 1.

He who soweth sparingly shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully.—God loveth a cheerful giver. 2 Cor. ix. 6.

10. A peaceable, meek, and quiet spirit, is not only our duty, but is attended with peculiar comfort and advantages. A harsh, censorious, and contentious disposition, imbitters our own lives, and disturbs the peace of those with whom we associate.

## Proofs and Illustrations.

Blessed are the meek : for they shall inherit the earth. Mat. v. 5.

A meek and quiet spirit is, in the sight of God, of great price. 1 Peter, iii. 4.

The meek shall delight themselves in the abundance of peace. Psalm xxxvii. 11.

Learn of me ; for I am meek and lowly in heart ; and ye shall find rest to your souls. Mat. xi. 29.

As wood to fire, so is a contentious man to kindle strife. Prov. xxvi. 21.

A froward man soweth strife, and a whisperer separateth chief friends. Prov. xvi. 28.

He that hath a froward heart findeth no good : and he that hath a perverse tongue, falleth into mischief. Prov. xvii. 20.

The beginning of strife is as when one letteth out water : therefore forbear contention before it be meddled with. Prov. xvii. 14.

11. Though we ought to value the privileges peculiar to us, and firmly maintain the religious tenets which we most approve, we ought to cherish sentiments of charity and Christian regard, towards those who conscientiously differ from us.

## Proofs and Illustrations.

Let us hold fast our profession. Heb. iv. 14.

Prove all things ; hold fast that which is good. 1 Thess. v. 21.

Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Rom. xiv. 4.

Let not him that eateth, despise him that eateth not ; and let not him who eateth not, judge him that eateth : for God hath received him. Rom. xiv. 3.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. 1 Cor. x. 32.

And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followed not with us. And Jesus said unto him, Forbid him not : for he that is not against us is for us. Luke, ix. 49.

12. As our example of virtue or vice, of wisdom or folly, may have a great influence upon others, our duty to them as well as to ourselves, calls for the most diligent circumspection.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Mat. v. 16.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. iv. 12.

We wrought with labour and travail, night and day,—to make ourselves an example unto you to follow us. 2 Thes. iii. 8.

See that ye walk circumspectly, not as fools, but as wise. Ephes. v. 15.

Let no man put a stumbling block, or an occasion to fall, in his brother's way. Rom. xiv. 13.

Let us follow after things wherewith one may edify another. Rom. xiv. 19.

Young men likewise exhort to be sober-minded : in all things showing thyself a pattern of good works. Titus, ii. 6.

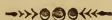
13. A most comprehensive and excellent rule of duty to others, is, to consider what we should think would be right and proper for them to do to us, in similar circumstances, and then to do the same to them.

Proofs and Illustrations.

All things whatsoever ye would that men

should do to you, do ye even so to them : for this is the law and the prophets. Mat. vii. 12.

All the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. Gal. v. 14.



### SECTION III.

#### *Duties towards ourselves.*

I. A just sense of our imperfections, weakness, dependence, and sinfulness, will teach us the great duty of humility.

#### Proofs and Illustrations.

What is man, that thou art mindful of him ? and the son of man, that thou visitest him. Psalm viii. 4.

Humble yourselves in the sight of the Lord, and he shall lift you up. James, iv. 10.

Learn of me ; for I am meek and lowly in heart. Mat. xi. 29.

Who maketh thee to differ from another ? and what hast thou that thou didst not receive ? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it ? 1 Cor. iv. 7.



I dwell in the high and holy place ; with him also that is of a contrite and humble spirit ; to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah, lvii. 15.

2. We should cultivate a contented temper. It will moderate our desires and cares, dispose us to make the best of our condition, and cheerfully submit to the appointments of infinite wisdom and goodness.

Proofs and Illustrations.

Be content with such things as ye have. Heb. xiii. 5.

I have learned in whatsoever state I am, therewith to be content. Phil. iv. 11.

Godliness with contentment is great gain. For we brought nothing into this world ; and it is certain we can carry nothing out. 1 Tim. vi. 6.

Give me neither poverty nor riches ; feed me with food convenient for me : lest I be full, and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain. Prov. xxx. 8.

3. We ought to abstain from intemperance in the use of meats and drinks. It indisposes us from serious employment, robs us of our time, and occasions expenses which abridge our liberalities to the poor and others.

Proofs and Illustrations.

Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

I keep under my body, and bring it into subjection. 1 Cor. ix. 27.

Look not thou upon the wine when it is red.—At the last, it biteth like a serpent, and stingeth like an adder. Prov. xxiii. 31.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. Luke, xii. 19. See the Parable.

4. We should labour after purity of soul, and maintain a fixed abhorrence of all prohibited and improper indulgence of the senses.

Proofs and Illustrations.

Blessed are the pure in heart: for they shall see God. Mat. v. 8.

Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people. Titus, ii. 14.

Who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap. Malachi, iii. 2.

Create in me a clean heart, O God! and renew a right spirit within me! Psalm li. 10.

Wherewith shall a young man cleanse his way? By taking heed thereto, according to thy word. Psalm cxix. 9.

5. It is our duty to avoid the vain customs and fashions, diversions and pleasures of the world. The self-denial which this duty occasions, is abundantly recompensed by the comfort, and the preservation from evil, which it produces.

Proofs and Illustrations.

Thou shalt not follow a multitude to do evil. Exodus, xxiii. 2.

Be not conformed to this world: but be ye transformed by the renewing of your mind. Rom. xii. 2.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Psalm cxix. 37.

Ye have lived in pleasure on the earth, and been wanton : ye have nourished your hearts as in a day of slaughter. James, v. 5.

She that liveth in pleasure, is dead while she liveth. 1 Tim. v. 6.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth ; and walk in the ways of thy heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment. Eccles. xi. 9.

As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. i. 5.

I am filled with comfort, I am exceeding joyful in all our tribulation. 2 Cor. vii. 4.

6. Unless we keep a vigilant guard on our minds, even the lawful things and pursuits of life will gradually ensnare us. In our furniture and way of living, our dress, address, and language, and in all our amusements and deportment, we should be moderate and exemplary, avoiding all extravagance and ostentation, and every species of flattery.

## Proofs and Illustrations.

What I say unto you, I say unto all, Watch. Mark, xiii. 37.

Take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life. Luke, xxi. 34.

Let your moderation be known unto all men. Phil. iv. 5.

And they that use this world as not abusing it : for the fashion of this world passeth away. 1 Cor. vii. 31.

And that which fell among thorns are they, who when they have heard go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. Luke, viii. 14.

Let us keep the feast, not with old leaven—but with the unleavened bread of sincerity and truth. 1 Cor. v. 8.

The Lord shall cut off all flattering lips ; and the tongue that speaketh proud things. Psalm xii. 3.

7. Simplicity of heart and uprightness of intention, prepare us for many virtues. They contribute more to our spiritual improvement and happiness, than shining



talents, and high attainments in learning and knowledge. But when they are all united, with the Divine blessing upon them, they often produce great and extensive effects.

Proofs and Illustrations.

The testimony of the Lord is sure, making wise the simple. Psalm xix. 7.

The Lord preserveth the simple: I was brought low, and he helped me. Psalm cxvi. 6.

Unto the upright there ariseth light in the darkness. Psalm cxii. 4.

The secret of the Lord is with them that fear him; and he will show them his covenant. Psalm xxv. 14.

That on the good ground are they who, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Luke, viii. 15.

If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 1 Cor. iii. 18.

The wayfaring men, though fools, shall not err therein. Isaiah, xxxv. 8.

And Moses was learned in all the wisdom

of the Egyptians, and was mighty in words and in deeds. Acts, vii. 22.

Paul was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers. Acts, xxii. 3.

8. We ought to cultivate the friendship of pious and virtuous persons; and studiously to avoid all intimacy with those who are vicious, and irregular in their conduct. The character of persons with whom we associate, is apt to influence our own.

#### Proofs and Illustrations.

I am a companion of all them that fear thee, and of them that keep thy precepts. Psalm cxix. 63.

He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. Prov. xiii. 20.

O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united. Gen. xlix. 6.

Come out from among them, and be ye separate, saith the Lord. 2 Cor. vi. 17.

Be not deceived : evil communications corrupt good manners. 1 Cor. xv. 33.

9. The perusal of good and useful books, and especially the Holy Scriptures, has a powerful tendency to cherish the love, and promote the practice, of religion and goodness. The reading of light and frivolous publications tends, on the contrary, to enfeeble and corrupt the mind.

Proofs and Illustrations.

From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. 2 Tim. iii. 15.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind ; and searched the Scriptures daily, whether those things were so. Acts, xvii. 11.

They were written for our learning, that we, through patience and comfort of the Scriptures might have hope. Rom. xv. 4.

10. Vicious and irregular pursuits ruin our peace, debase and dishonour us. They

may promise a few transient pleasures: but it is religion only which ennobles us, and confers true enjoyment, even in this life.

Proofs and Illustrations.

Poverty and shame shall be to him that refuseth instruction. Prov. xiii. 18.

We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God. Jer. iii. 25.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. Isaiah, lvii. 20.

There is no peace, saith my God, to the wicked. Isaiah, lvii. 21.

The ungodly are like the chaff, which the wind driveth away. Psalm i. 4.

As the crackling of thorns under a pot, so is the laughter of the fool. Eccles. vii. 6.

Great peace have they who love thy law, and nothing shall offend them. Psalm cxix. 165.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! Numb. xxiv. 5.

Wisdom's ways are ways of pleasantness, and all her paths are peace. Prov. iii. 17.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Tim. iv. 8.

A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness. Psalm lxxxiv. 10.

11. Though religion produces, even here, the purest and most elevated enjoyments, yet it is attended with a state of trial, watchfulness, self-denial, and warfare.

Proofs and Illustrations.

Thou, O God, hast proved us: thou hast tried us as silver is tried. Psalm lxvi. 10.

And I will refine them as silver is refined, and will try them as gold is tried. Zech. xiii. 9.

Watch and pray that ye enter not into temptation. Mat. xxvi. 41.

Blessed are those servants whom the Lord, when he cometh, shall find watching. Luke, xii. 37.

If any man will come after me, let him



deny himself, and take up his cross daily, and follow me. Luke, ix. 23.

And he that taketh not his cross, and followeth after me, is not worthy of me. Mat. x. 38.

Fight the good fight of faith; lay hold on eternal life. 1 Tim. vi. 12.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Ephes. vi. 11.

12. We should prefer the interests of the soul to those of the body, and things eternal to those that are temporal, whatever we may have to resign, or to endure, by that preference.

#### Proofs and Illustrations.

Fear not them who kill the body, but are not able to kill the soul. Mat. x. 28.

He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it. Mat. x. 39.

In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven. Luke, x. 20.

Blessed are they who are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Mat. v. 10.

13. To make a just estimate of the proportionate value of temporal and eternal blessings; to be duly grateful for them all to our heavenly Benefactor; and to desire and pursue them, according to their comparative importance, is the perfection of wisdom, and will promote our happiness, both here and hereafter.

Proofs and Illustrations.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Mat. vi. 33.

Give thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ. Ephes. v. 20.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. 1 Tim. iv. 4.

And thou shalt rejoice in every good thing, which the Lord thy God hath given unto thee. Deut. xxvi. 11.

Bless the Lord, O my soul ! and forget not

all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. Psalm ciii. 2.

14. In attending to the duties we owe to ourselves, we should carefully avoid every degree of selfishness: or, that solicitude respecting the things concerning ourselves, which excludes a due regard to the interest and welfare of others. A selfish spirit, especially when much indulged, is a deplorable temper, subversive both of virtue and true enjoyment.

Proofs and Illustrations.

Thou shalt love thy neighbour as thyself.  
Mat. xix. 19.

Look not every man on his own things; but every man also on the things of others.  
Philip. ii. 4.

As ye would that men should do to you, do ye also to them likewise. Luke, vi. 31.

In lowliness of mind, let each esteem other better than themselves. Philip. ii. 3.

Christ died for all, that they who live,

should not live to themselves, but unto him who died for them. 2 Cor. v. 15.

Ye are not your own: for ye are bought with a price. Therefore glorify God, in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, &c. 2 Tim. iii. 2.

15. Though we are entirely dependent on God for all our blessings, we are not to be indolent expectants of them. He requires us to be very diligent, in using the means of obtaining his favours, both of Providence and Grace.

#### Proofs and Illustrations.

Be ye therefore sober, and watch unto prayer. 1 Peter, iv. 7.

Watch and pray, that ye enter not into temptation. Mat. xxvi. 41.

Wait on the Lord: be of good courage, and he shall strengthen thine heart. Psalm xxvii. 14.

Seek and ye shall find ; knock, and it shall be opened unto you. Mat. vii. 7.

Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee. 2 Tim. i. 6.

Give attendance to reading, to exhortation, to doctrine. 1 Tim. iv. 13.

Thou shalt meditate in this book of the Law, day and night. Josh. i. 8.

He that walketh with wise men shall be wise. Prov. xiii. 20.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Prov. viii. 34.

Thou wicked and slothful servant—thou oughtest to have put my money to the exchangers; and then, at my coming, I should have received mine own with usury. Mat. xxv. 26. See the Parable.

Wherefore, brethren, give diligence to make your calling and election sure. 2 Peter, i. 10.

All the remaining duties incumbent upon us, may be learned by a diligent perusal of the Holy Scriptures, and a reverent attention to the dictates of the Holy



Spirit. The influence of the Grace of God, through Jesus Christ, as before expressed at pages 30, 31, 32, 33, and 34, is essential to the due performance of all our duties.



For a more particular and expanded survey of many of the principles and tenets contained in this work, the young reader is referred to "The Duties of Religion and Morality," and "The Principles of Religion," by Henry Tuke; to "A Summary of the History, Doctrines, and Discipline of Friends," written by the desire of the Meeting for Sufferings; to "A Brief View of the Doctrines of the Christian Religion," by John Bevans; to "An Abridgment of Robert Barclay's Apology," by George Harrison; and to "A Selection from Bishop Horne's Commentary on the Psalms," and "The Power of Religion on the Mind," by the Author of this Compendium.\*

\* See also, Doctrines of the Society of Friends, by Elisha Bates; Evans' Exposition, and the Testimony of the Society of Friends on the Continent of America.



APPENDIX:

CONTAINING

INTERROGATORIES

ADAPTED

TO THE VARIOUS SUBJECTS

OF

THE COMPENDIUM.



## APPENDIX.



As some teachers may prefer the Catechetical mode of instruction, to that which the Author has adopted in the preceding Compendium, he has, for their accommodation, subjoined a list of Interrogatories, adapted to the various principles and tenets contained in the Work.

It would tend to improve and perfect the learner's knowledge of the subjects comprised in the Compendium, and to exercise both his judgment and memory, if after he had recited the proofs and illustrations under each position, he were required to point out the corresponding parts of every tenet, with the respective parts of the proofs and illustrations which belong to it.



THE [illegible]

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[The following text is extremely faint and illegible due to the poor condition of the document. It appears to be a multi-paragraph letter or report.]

## CHAPTER I.

*Qu.* Into how many Chapters is the Compendium divided?

*Ans.* Into two chapters.

*Qu.* Of what Articles does the first chapter consist?

*Ans.* Of Articles of Faith; or what we are to believe.

*Qu.* Of what Articles does the second chapter consist?

*Ans.* Of Articles of Practice; or, what we are to do, or not to do.

*Qu.* Into how many Sections is the first chapter divided?

*Ans.* Into seventeen sections.

*Qu.* Of what does the first Section treat?

*Ans.* Of the Being and Attributes of God.

*Qu.* How many Articles or Subdivisions are there in the first section?

*Ans.* Seven articles.

Repeat the *first* article, concerning the  
Divine Being and his Attributes.

Recite the proofs and illustrations of  
this article.

Repeat the *second* article under this di-  
vision.

Recite the proofs and illustrations.

Repeat the *third* article.

Recite the proofs and illustrations.

Repeat the *fourth* article.

Recite the proofs and illustrations.

Repeat the *fifth* article.

Recite the proofs and illustrations.

Repeat the *sixth* article.

Recite the proofs and illustrations.

Repeat the *seventh* article.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *second* sec-  
tion?

*Ans.* The design of man's existence.

Repeat the tenet contained in the *second* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *third* section?

*Ans.* The Fall of Man.

Repeat the tenet contained in the *third* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *fourth* section?

*Ans.* The love and mercy of God to fallen man.

Repeat the tenet comprised in the *fourth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *fifth* section?

*Ans.* The Redemption by Jesus Christ.

Repeat the tenet comprised in the *fifth* section, *Part 1*.

Recite the proofs and illustrations.

Repeat the tenet comprised in the *fifth* section, *Part 2*.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *sixth* section?

*Ans.* The Holy Spirit.

Repeat the tenet contained in the *sixth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *seventh* section?

*Ans.* The ground of man's salvation in all ages.

Repeat the tenet contained in the *seventh* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *eighth* section?

*Ans.* The Holy Scriptures.

Repeat the tenet comprised in the *eighth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *ninth* section?

*Ans.* Man is unable to save himself.



Repeat the tenet comprised in the *ninth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *tenth* section ?

*Ans.* Rewards and punishments after death.

Repeat the tenet contained in the *tenth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *eleventh* section ?

*Ans.* Faith in God and in Jesus Christ.

Repeat the tenet contained in the *eleventh* section ?

Recite the proofs and illustrations.

*Qu.* What is the subject of the *twelfth* section ?

*Ans.* Works, as well as Faith, are required from us.

Repeat the tenet comprised in the *twelfth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *thirteenth* section ?

*Ans.* Divine Providence.

Repeat the tenet comprised in the *thirteenth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *fourteenth* section?

*Ans.* The Ministry of the Gospel.

Repeat the tenet contained in the *fourteenth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *fifteenth* section?

*Ans.* Baptism and the Lord's Supper.

Repeat the tenet contained in the *fifteenth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *sixteenth* section?

*Ans.* Man is a free agent.

Repeat the tenet comprised in the *sixteenth* section.

Recite the proofs and illustrations.

*Qu.* What is the subject of the *seventeenth* section?

*Ans.* Reason must submit to Revelation.

Repeat the tenet comprised in the *seventeenth* section.

Recite the proofs and illustrations.

## CHAPTER II.

*Qu.* The second chapter consists of “Articles of Practice; or, what we are to do, or not to do.” Into how many Sections is this chapter divided?

*Ans.* Into three sections.

*Qu.* Of what duties does the *first section* treat?

*Ans.* Of duties towards God.

*Qu.* Of what duties does the *second section* treat?

*Ans.* Of duties towards our fellow-creatures.

*Qu.* Of what does the *third section* treat?

*Ans.* Of duties towards ourselves.

## SECTION I.

*Qu.* How many Articles or Subdivisions are there in the *first section*, concerning Duties towards God?

*Ans.* Seven articles.

Repeat the *first article* of Duties towards God.

Recite the proofs and illustrations of this article.

Repeat the *second article* under this head.

Recite the proofs and illustrations.

Repeat the *third article*.

Recite the proofs and illustrations.

Repeat the *fourth article*.

Recite the proofs and illustrations.

Repeat the *fifth article*.

Recite the proofs and illustrations.

Repeat the *sixth article*.

Recite the proofs and illustrations.

Repeat the *seventh article*.

Recite the proofs and illustrations.

## SECTION II.

*Qu.* How many Articles or Subdivisions are



there in the *second section*, concerning Duties towards our fellow-creatures?

*Ans.* Thirteen articles.

Repeat the *first* article of Duties towards our fellow-creatures.

Recite the proofs and illustrations of this article.

Repeat the *second* article under this head.

Recite the proofs and illustrations.

Repeat the *third* article.

Recite the proofs and illustrations.

Repeat the *fourth* article.

Recite the proofs and illustrations.

Repeat the *fifth* article.

Recite the proofs and illustrations.

Repeat the *sixth* article.

Recite the proofs and illustrations.

Repeat the *seventh* article.

Recite the proofs and illustrations.

Repeat the *eighth* article.

Recite the proofs and illustrations.

Repeat the *ninth* article.

Recite the proofs and illustrations.

Repeat the *tenth* article.

Recite the proofs and illustrations.

Repeat the *eleventh* article.

Recite the proofs and illustrations.

Repeat the *twelfth* article.

Recite the proofs and illustrations.

Repeat the *thirteenth* article.

Recite the proofs and illustrations.

### SECTION III.

*Qu.* How many Articles or Subdivisions are there in the *third section*, concerning Duties towards ourselves?

*Ans.* Fifteen articles.

Repeat the *first* article of Duties towards ourselves.

Recite the proofs and illustrations of this article.

Repeat the *second* article under this head.

Recite the proofs and illustrations.

Repeat the *third* article.

Recite the proofs and illustrations.

Repeat the *fourth* article.

Recite the proofs and illustrations.

Repeat the *fifth* article.

Recite the proofs and illustrations.

Repeat the *sixth* article.

Recite the proofs and illustrations.

Repeat the *seventh* article.

Recite the proofs and illustrations.

Repeat the *eighth* article.

Recite the proofs and illustrations.

Repeat the *ninth* article.

Recite the proofs and illustrations.

Repeat the *tenth* article.

Recite the proofs and illustrations.

Repeat the *eleventh* article.

Recite the proofs and illustrations.

Repeat the *twelfth* article.

Recite the proofs and illustrations.

Repeat the *thirteenth* article.

Recite the proofs and illustrations.

Repeat the *fourteenth* article.

Recite the proofs and illustrations.

Repeat the *fifteenth* article.

Recite the proofs and illustrations.

---

Qu. How may all our remaining duties of every kind be learned?



The preceding Interrogatories are intended to aid the memory of the learner, and to render the various subjects of the Compendium, and the arrangement of them, familiar to his understanding. But they are, by no means, designed to supercede that most important part of the teacher's employment, the cultivation of his pupil's mind with as radical a knowledge of the tenets and positions, as the nature of the subjects will admit.

To accomplish this desirable end, a number of simple questions, adapted to the learner's capacity, and formed so as to elicit, by easy

gradations, the truths contained in each of the tenets, will be found highly efficacious. This mode of instruction will, it is presumed, amply reward the teacher's diligence, animate the young persons under his care, and establish in their minds a well-grounded knowledge of the principles of piety and virtue.

THE END.

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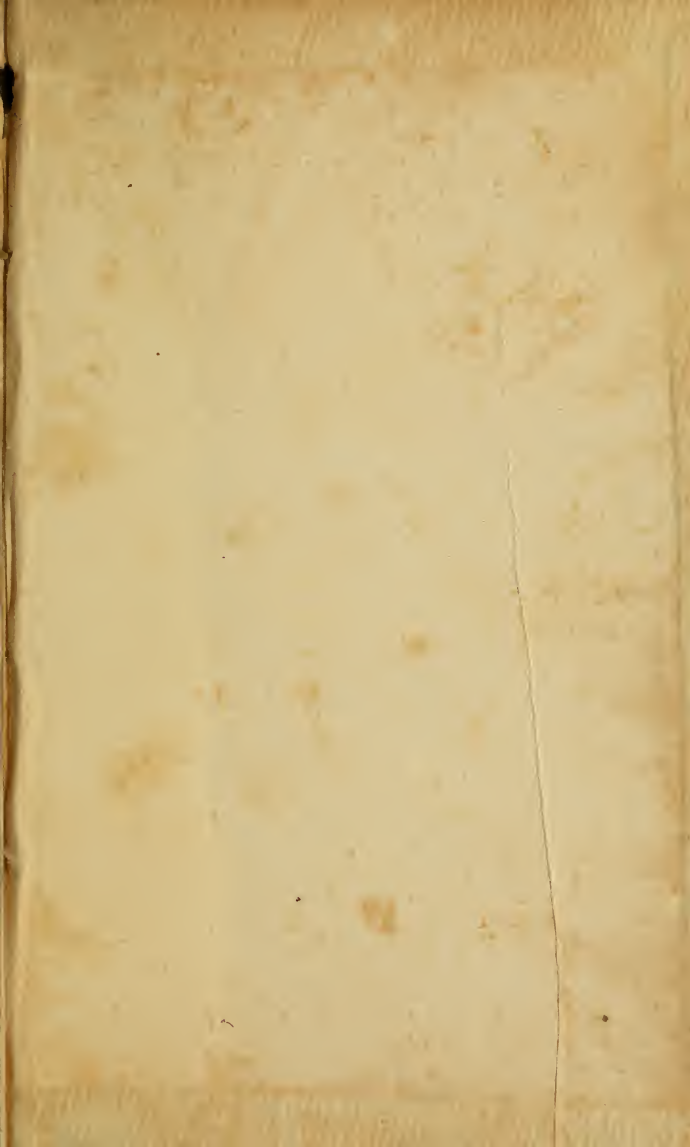












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